

BLUE-GRASS BLADE.

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Charles L. Moore
Editor

A Minister On the Blade and the Rational View.

WINCHESTER, Ky., Dec. 29.

Dear Bro. Moore:—If I may call you brother, and I can on Prohibition. Here I will strike you and you will strike me. I think I will also hit you in Adam or in one of those fellows Mulhatten saw breaking hemp in "bluegrassdom," that is if Darwin's theory be correct. But I am disposed however to think from the account, given in the Blade of your ancestry, that, you have descended from a better parentage—from a higher origin, namely, Barton W. Stone. I think the descent of the monkey from man would be easier proven than man's descent from the monkey; especially when we see man descending into the saloon business with a license given by our votes.

I do not think from the indications that you ought to "monkey" with religion. You do not "monkey" with the Prohibition question. It has been monkeyed with too much. We need manly work along this line. We need to hit square on the shoulder as you do, calling them by their suitable names, and if they do not like the names let them go into a business that deserves a better name, and that we can even call a "dog-gery" without disgracing the dogs.

If you will sign a contract agreeing to put the whisky out of Lexington for \$5,000 in five years, the time you propose, the churches and good people of Lexington ought to raise the money, and when you get it out of Lexington we will give you a job here. If I had the money I would buy you if you would sell out, and put you

in a position that would be a mighty big word of late. In fact every off the head of this "Goliath," sometimes pronounced "Go-lier." Let the liar go, for he must sooner or later.

I have been wanting to send you two dollars ever since the first issue of the last edition of the Blade, but I have had in my mind two reasons for not doing so. The first was that, I thought from that number they would have you killed before this, and the second was that I could not write you a check without writing you something else too, and I was afraid you would publish it in spite of the loud "private" written upon them. But you are not dead yet I hope, and the Blade still lives. And I think I can write you a letter that you will not publish (?) for your own sake, if not for mine, but you seem to have no sake. Here is my check for two dollars and if you get killed you need not pay it back, and if the Blade dies again you need not for I have already received \$2 worth and you will be compelled to "dead-head" a preacher for the rest of the year unless the Blade dies.

I do not endorse you fully nor did I ever know a man that did thus endorse, not even myself, none except the *Mon Christ Jesus*. I think we should not preach less of the divine man but more of the malice of Jesus. We preach Him sometimes as though he were a woman, and with our present ideas of womanhood preaching will not reach this age of rum. Christ was a lion as well as a lamb; and in preaching against the whisky traffic we need about nine parts lion to one of lamb.

I want you to say to Dr. Chinn and Bro. Mathews that while I endorse you on Prohibition, I also endorse what they say to you concerning your writing about your religion or rather no religion.

I think your views of Prohibition and your way of treating it is very rational, however irrational your "Rational View" may be.

Yours for the destruction of the rum traffic, J. S. KENDRICK.

Catholic Advocacy of Prohibition.

It is to the credit of the Catholic Church that Prohibition is the only political cause in America that it has ever advocated. No official declaration from the Pope has ever announced this, and as it is a political issue, as well as

a religious and moral one, it is right that he has not done it; more especially as he is not a citizen of this Government.

But I print in this issue, as I have done similar ones before, the utterances of prominent Catholic dignitaries, to show that they regard that they are reflecting the wishes of Leo XIII. when they advocate the Prohibition cause.

The Catholic Irish of this country are almost solid for Democracy, but the Democratic party has appealed to the very worst element in the Catholic Church to gain the Catholics as allies, and the Irish saloon keeper the very class of the membership of the church, that the Pope and these good Bishops are trying to influence in favor of Prohibition are those who have most heartily responded to the Democratic call; and to day I suppose there is not an Irish Catholic saloon keeper in the State who is not a Democrat, and his loyalty to Democracy seems to increase in the ratio of his ignorance, and to be marked and aggressive just in proportion as his saloon is low and disreputable.

Nobody has seen anything from the Pope showing that he had any preference as to whether his people should be Democrats or Republicans, nor has he expressed any sympathy with the Farmers' Alliance, or with any Labor Union, and I guess that nobody can recall that Pius IX. ever had anything good to say for Know-Nothingism. But a late letter from the Vatican to Bishop Spalding in this country, though it is an expression of his personal preferences rather than an official utterance, is quite as plain an expression of his sympathy for Prohibition as that lately made by the Supreme Court.

It is the first time in the history of this country when the best men in the Protestant, and the best men in the Catholic, ministry, have shaken hands across the bloody chasm which for centuries has divided them, and thoroughly agreed that they were in unison as to a measure that Christianity ought to try to accomplish, and as to the best means of accomplishing it.

As a political measure, to say nothing of morals or religion, there is no question for the ventilation of which there is a greater necessity than the status of the Catholic and Protestant churches toward each other; and yet I have never heard from any pulpit or any press, Catholic or Protestant, a dispassionate discussion of this question, and of all of our prominent political orators there is not one that would dare say a word about it, and there is not a paper in Lexington, Democratic or Republican, that would dare print an editorial taking any definite position on the subject.

And yet, while no man can reasonably say that he sees any strong probability of a conflict at arms between the Catholic and Protestant Churches, almost any man of sagacity, who is looking out over our horizon for political war clouds, would say that this ecclesiastical status seemed more pregnant of so dire a result than anything else. How it may come about, if ever, I do not know, but it is not hard to imagine how it might be.

The Catholic immigration here is much greater than the Protestant. Then we occasionally hear of some Protestant going over to the Catholic Church, and have instances of that sort from our finest society here in Lexington—the case of Tom Major, for instance, who leaves Protestantism to become a Catholic clergyman. But if any Catholic in this city were to become a Protestant, it would be an eight days' wonder. St. John's Episcopal Church in this city is simply a Catholic kindergarten managed by Protestants. But a greater possibility for the predominance of Catholicism than these, is the increase of Catholic power in this government, when Canada and Mexico and Cuba will almost certainly ultimately be added to this government. The solidarity of Catholicism will almost certainly continue to encroach upon the division of the Protestants.

The short-sighted and temporary policy of our leading politicians, especially the Democrats, is continually giving to Catholicism sticks with which to break the head of Protestantism. The most marked instance of this is the granting to the Catholic Church a separate part of the school fund for their individual use, in contravention, as it is, of our State Con-

stitution, especially since its late revision on that point, and of the Constitution and genius of our national government. This concession to Catholicism, made by Democratic politicians right here in Lexington, is not at all because of any love for Catholicism, but it is made by men who not only despise Catholicism, but who despise themselves for the contemptible cowardice which they know, and everybody else knows, prompts them to do it. There are perhaps not a half dozen men of intelligence and integrity in town, either Protestant or Catholic, who do not recognize that this partition of the school fund by the Democrats of this town, is but a sop to the Catholic Cerberus to secure their allegiance, and simply granted because they are afraid to jeopardize the political friendship of the Catholics.

If the Jews, who, as a church in this city, are immensely more intelligent than the Catholics, and whose religion differs more widely from the Protestants than does that of the Catholics, were to ask a special partition of the school fund for their benefit, the Democrats would consider it as a good joke, and some of those who would laugh loudest at the absurdity of the proposition would be Catholics now in the Council.

If some accident were to change the relative numerical forces of the Catholic and Jewish churches, and the Jews were to demand a partition of the school fund for their benefit, the very next meeting of the Democratic Council here would take the present appropriation away from the Catholic Church and give it to the Jews.

The Baptists of the State of Kentucky I suppose pay ten times as much taxes as the Catholics of Kentucky, and yet if the Baptists of Lexington were to ask a division of the public school fund in order that they might get their peculiar religious views taught at the public expense, it would simply bring them into ridicule.

If the Christian Church, a very wealthy body in this city, were to ask such a division of the school fund to add to the maintenance of its big university here, Rome would howl at the instance of "Campbellite" audacity.

Under these circumstances it seems to me that the more generous and broader minded of the Catholic faith, ought to see that it is an instance of cruelty to animals for them thus to persecute the Protestant Democrat.

This division of the public school money is calculated to make a class distinction, and to encourage sectionalism and religious bigotry, and to array two great bodies of people against each other, in a government one of whose fundamental principles is universal brotherhood.

In the country my children go to school where there are Catholic children. An orphan Catholic boy, and a large family of children who have lately lost their mother, have more than any children in school, engaged their sympathy, and, in all the association of those Catholic and Protestant children, I have to hear the first intimation that the difference in the religious faiths of their parents made any difference in their feelings toward each other.

But to the average Lexington boy the demand of the Catholic church for a special division of their share of the public school money looks like a Catholic assertion of Catholic superiority, and a Protestant admission of the claimed superiority.

This is calculated to excite the arrogance of the Catholic boy, and to excite the opposition of any plucky Protestant boy.

If an intelligent and conscientious press and pulpit would instruct the people about such church history as bears upon the difference between Catholicism and Protestantism it would do much to remove religious sectionalism, and correspondingly decrease the danger of a rupture at some future time, between these two great religious bodies.

When all the facts are known there is not much ground for the recriminations that exist between these religious bodies. The massacre of St. Bartholomew was horrible, but considering the increased light of this age over that, it was not much worse than the fact that George D. Prentice, in the days of Know-Nothingism, in Louisville, so excited the Protestants against the Catholics, that the Protestants set fire to a frame house in which Catholic men, women and children were buried, and shot and killed

sixteen of them as they ran out. Any bright school child knows the touching story of how the ugly Protestant, Elizabeth heeded the beautiful Catholic Mary Queen of Scots, because she was a Catholic, and that Henry VIII., the only and great original Bluebeard, was the great champion of Protestantism.

The average Lexington Protestant looks at the altar, the vestry, the candles and censor of Catholicism with no idea in the world that there is any religious authority for them, and that a part of his own religious faith came from exactly the same source that these Catholic paraphernalia and emblems did.

You can not more readily offend the average Protestant Christian than by telling him that he has no authority for the observance of a Sabbath, or Sunday.

He may run all the way through his New Testament, and he will not find a single precept or example for the keeping of any sabbath.

He will not find an instance in which Jesus or any of his apostles commended anybody for keeping the Sabbath, or approved them for violating it, and so to justify himself he quotes the Old Testament as authority to a Christian.

The Catholic does the same and finds abundant authority for his altar, his vestry, his censor and for burning candles in the middle of the brightest day that comes.

Both of them have made the mistake of supposing that the Jewish scriptures are authority for Christian practice.

Again on the first day of January there are Protestant and Catholic gentlemen in Lexington that will spend the day walking around from house to house drinking liquors, and are not ashamed to be seen reeling home drunk, who would feel themselves disgraced to be seen acting thus on the first day of December, the first day of June.

They don't know why public consent allows them to make this distinction.

This idea is a religious one, and was brought into the Christian church by those who were converted from heathen, just like the censor and the candles, and the Sabbath were brought into the Christian church by those who were converted from among the Jews.

A religious duty among the heathen was the observance of the Lupercalia. This required that they should get drunk, and stay drunk for a week at the beginning of the year, in honor of the heathen god Janus, for whom they named the first month, and which heathen god the Christians still honor by retaining the name of that month. Subsequent heathen converts to Christianity brought into the church the names of their gods by calling the days of the week for them, and we retain them to this day.

The evidence that Jesus, the founder of the Christian religion was born in Bethlehem, is regarded as a historical matter, almost as strong as that Mahomet established. Mahometanism six hundred years later is quite as incontestable as the story of Hannibal and Hasdrubal and Scipio and Dido and Carthage; as plain as the story of Alexander the Great; plainer than that of Anthony and Cleopatra, and immensely plainer than the story of Aeneas; of Menelaus, of Paris, of Helen and Troy.

No scholar would doubt that there were such characters as Zoroaster, Gautama, Saelia Amoun Confucius and Socrates, nor fail to trace the effects of the religious and the morals they taught. But the story of the birth of Jesus and his wonderfully beautiful life and tragic death with the effects of his moral and religious teaching, is regarded as a mere historical fact, immensely plainer than any I have mentioned except Mahomet.

He was born in a cave that was used as a stable, and was laid in the rack, or trough, or "manger," that they put straw in for the horses. But he was not born in the winter, nor any time near our Christmas day. He was born in the summer in a climate where they have snow and raise figs, and about as cold as Georgia; and when the weather was so warm that the Shepherds could lie on the ground and sleep through the night. All the converts to Christianity wanted to celebrate his birthday, and the others probably compromised with the heathen converts who had to get drunk for a week at the beginning of the year by arranging the birthday for the 25th of De-

cember, and they all got drunk together for a week, and it is largely perpetuated to this day, by Christian people, though in a most inappropriate manner.

You will therefore find in the New Testament that St. Paul alludes to Christian people in his day, who used the occasion of observing the sacrament known as "the Lord's Supper," as one upon which to get drunk, and the Christians who did this were those who had been converted from among the heathen or the Gentiles.

Just as Paul wrote against the inappropriateness of these converts from the Gentiles bringing into the new church the peculiarities of their old religions, so does he frequently write against the disposition of the converts from among the Jewish to bring into the new church the peculiar rites and ceremonies of the former Jewish religion.

But those Christians persisted in doing that, and therefore until this day, we have handed down the censor and the candles and the altar and the vesture that were used in the Jewish service, and which the converts to Christianity from Judaism insisted on blending with the simpler form of worship introduced by Jesus.

As will be seen in reading the New Testament, it seemed difficult for Peter so to divest himself of his sectarian prejudice for the Jews as to enter heartily into the idea that the new religion was for the Gentiles as well as for the Jews. But Paul considered that his own special duty was to preach the new religion to the Gentiles; so he started out as a missionary and came as far west as Italy.

Peter and Paul did not exactly agree as to some of the minor details of the church ceremonies, and Paul "withstood" Peter and there was a division among them, Paul says, and "some were for Paul and some for Apollos and some for Cephas," or Peter, and the division has continued until this day, the Catholic branch of the church transmitting the prejudice of Peter for the Jewish forms, and the simpler forms of worship that Paul advocated being more nearly represented by the other branch.

These two grand divisions of Christianity are equally zealous to promote the moral purity of their common Master, and more than ever in the history of Christianity are intelligent people of all shades of opinion in other respects, agreed upon the one pivotal fact of the Christian religion that doing good to others is the way to promote our own happiness.

The best and purest thinkers in the Catholic and Protestant faiths are earnestly agreed in the one common idea that the liquor traffic is the greatest source of human misery and the greatest bar to the interior purposes of advancement that they have to encounter and these representative men from these two great religious bodies all agree that Prohibition is the most effectual means of overcoming this evil.

It is therefore to the interest of the Prohibition party, that all possible concessions be made between Protestants and Catholics who are working for the common end of Prohibition, and in order that this may most easily be done it should be the policy of all Prohibition speakers and writers, whether Catholic or Protestant, to show that the difference in these religious bodies in matters of form may be accounted for on principles that are entirely creditable to both parties.

Local Opinion Stands.

The supreme court of Michigan has declared the Hawke local option law all right. The test case was that of John W. Feek, asking for a mandamus to compel the township board of Bloomhedge township, Van Buren county, to issue him a liquor license and approve his bond.

Van Buren county voted Feb. 24, 1889, to adopt local option under the law of 1880. Feek applied for a license, but was refused.

The chief justice writes the opinion, which declares there is nothing unconstitutional in the law, and that it is all right. He therefore denies the mandamus. Justice Morse dissents from the opinion.

Go to Work Yourself.

Did Napoleon say, "If there were no Alps?" No. He said, "There shall be no Alps." Prohibitionists say there shall be no "if" and go to work. It is true "we" can't elect him, but our Democratic and Republican friends are only waiting to be asked to help us. It will be all right for you to pray, provided you don't ask the Lord to do more than his share. You just lustle for ninety-nine hundredths of the votes necessary, and the Lord will show you the hundredth man. Don't ask the Lord to furnish the ninety-nine. He won't do it. Use your personal influence and I work.

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Mr. Keller's Plan to Stop the Liquor Curse.

Mr. J. E. Keller, of this city, is a man who has distinguished himself by introducing some of the most efficient plans that have contributed to the material prosperity of the city, and who has been the principal agent in the establishment of a church here.

He is a man of such exemplary life and of such thinking capacity that his judgment is entitled to consideration.

He said to me the other day that he was in sympathy with the purposes of the Prohibition party, but did not think we were on the right road to accomplish the purpose.

I asked him his plan. He said it was to have all the religious denominations have a grand council that might occupy as much as two years, the purpose of the council being to formulate a creed that would be so broad in its application that all Christian people could subscribe to it, and thus with a united church, the liquor traffic was to be broken down by the personal abstinence of each Christian in the use of liquor.

He gave this as a sample of the substitutes for the Prohibition plan that are made by intelligent gentlemen, and I suppose this is fully as good as the average of these substitutes.

But consider how immensely greater are the difficulties to be overcome in this plan than in that proposed by the Prohibitionists.

In the first place the time occupied by the deliberations of such a council, according to the gentleman, would be very long. Then what assurance could anybody have that even the Protestant and churches could be brought together in one body on any common ground and if that could not be done is it reasonable to suppose that the Protestant and Catholic churches would, as the result of a council of that kind, unite any more thoroughly in any cooperation than they are now doing?

But suppose they were all united in one church would there not still be enough of people to be dangerous to society as the result of using liquors, who would not be in any church because they do not believe in any kind of religion? Again, if all Christian people were united upon any one basis of faith would there be any assurance that such a combination of churches would any more restrain Christian people from the use of liquors than the individual churches can now restrain their members?

As easy and natural as trial by jury suggests as a means of putting down the liquor evil could with just as much consistency be used as the proper way to suppress any of the other vices that afflict society.

Would Mr. Keller say to the good people of Louisiana—many of whom are of his religious faith—when lately they proposed to put down the Louisiana lottery, that the right way to kill that lottery was for all Christians to hold a two years council and come together on some ecumenical omnibus creed or platform and crush out that lottery by abstaining from buying tickets in it?

One of the best Christian women I ever knew, who has lately died and gone to Heaven, if anybody does, who was kind to the poor, and used her money to make others happy, was born and reared down in that southern country, and bought tickets in the Louisiana lottery with no more compunction about it than the average Lexington lady would have in buying a ticket to our big stock fair, and with not half as much as our ladies must feel in buying tickets to the races.

Still Mr. Keller would doubtless agree with me, that the suppression of the Louisiana lottery was right.

But if this lady's religion, as a member of the church as it now is, did not restrain her from buying lottery tickets, what assurance could Mr. Keller have that an alliance of her church with all the others would have that effect? What force could such an alliance add to the present New Testament teaching on that subject?

But I think it was fortunate that this very circuitous plan for suppressing that lottery was not adopted by the people who undertook to suppress it. They went at it through the instrumentality of the law just as the Prohibitionists are trying to suppress the liquor iniquity and now the Louisiana Lottery is done with, its evil influence all gone, its whole case most effectually disposed of, and we are ready to get rid of something else; while according to Mr. Keller's plan we would be two years yet before we could agree upon a schedule for putting down the Louisiana Lottery, with an immense probability that his scheme would not work when he got it completed.

Mr. Keller's argument is that these great moral revolutions can not be enforced until the people are educated up to the point of approving of them. Of course we do not expect to enforce Pro-

hibition until we get a majority of the people of the country to vote for it. But when that time comes the people will, from the very necessities of the case, be educated up to the point of enforcing the law against liquor, just as they are now ready to enforce it against other evils: not perfectly of course, nor as earnestly as they ought to do, but enough so to show the benefits of civil government over anarchy.

There would of course be those who would violate the laws against liquor just as they now violate other laws, but a law against the liquor traffic that would be violated, would certainly be better than one for the liquor traffic which as our courts here continually show, is violated any way.

The lottery law required that no newspaper publishing a lottery advertisement should be allowed to come through the mails. Recently a Lexington newspaper, actuated by cupidity, and in defiance of law and such good morals as it ought to have appreciated before the decisions about the lotteries, printed a lottery advertisement, and the edition was sent to the Lexington postoffice.

The postmaster, it would seem from the correspondence subsequently published, kindly notified the editor of the illegality of sending such matter through the mails, and the editor withdrew his whole edition.

Some had tempered and unjust comments on the course of the postmaster appeared in the paper alluded to, and a second effort was made by that paper to get lottery advertisements through the mails, and the editor was again notified. To persist in this then began to appear to that editor like a plain case of fine and imprisonment, and now any proposition to that editor from any lottery to put its advertisement in his paper would go into his waste basket without a moment's consideration.

If the sentiment against the liquor traffic becomes as great as that against the lottery business why can not the same power that suppressed that lottery advertisement suppress a liquor advertisement?

The man who keeps telling us that we can't carry our Prohibition plans until the people are educated up to it, is wasting his precious breath. Certainly we all know that, and we are trying to educate the people up to it.

As easy and natural as trial by jury suggests as a means of putting down the liquor evil could with just as much consistency be used as the proper way to suppress any of the other vices that afflict society.

When two men got into a dispute about the ownership of a piece of land, the judges knew no better than to direct the litigants to go out and fight it out, while they stood by and saw a fair fight, and the fellow that whipped got the land, and the other one did without it.

If two men who were the exact counterparts of Bro. Keller and some modern Prohibitionist could have lived at that day, the Prohibitionist would have come along and met Keller, and would have said: "Keller this thing of brute force to determine the ownership of a piece of property has no sense in it. (Those are the very words that old Dr. Chinn would have used). Can't we make some arrangement by which we can get all the people to agree that disputes of this kind shall be decided by a dozen or so distinguished men who shall be selected for this purpose because of their competency?"

But Mr. Keller would have said, "No, your idea is impracticable, you have to get the people educated up to this first."

And then perhaps he would go on and suggest his scheme about getting all the churches to unite upon some basis.

But you see it is a fact that that ancient Prohibitionist did so perfect his plan that now when a jury decides the ownership of a piece of land, no man thinks of fighting over it so as to get his title to it recognized by law. And it is a fact that that ancient Prohibitionist did not even try to get all the churches to consolidate in order to effect the great purpose of trial by jury.

Until very lately the Mormons have been open violators of a law recognized as just and good by all civilized nations.

They have been brought to terms by law, when the missionaries of such a church alliance as Mr. Keller suggests would have been met with ridicule, if not by back number eggs, or even worse. The Mormons are certainly a Christian body, but can you conceive of them as being represented in Mr. Keller's ecumenical council, and supposing them to have sent a representative there, can anybody imagine that a council of that kind would put a plank into its religious platform that would have suited

Bro. Brigham Young, when it took all the law and religion combined of the United States fifty years to do what has been done?

I specialize this case of Mr. Keller because he is a prominent and excellent gentleman, and because he is a fair representative of many others who entertain his views as to the best mode of suppressing the liquor traffic.

No; the text says, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

The liquor traffic is not simply a legalized crime against Christianity, enlightenment and civilization: it is an infraction of the laws of equity between citizens. It puts one man in a condition to trample upon the rights of another and to endanger his life. It is "Caesar's" business to take care of things of this kind, while all questions of private morals that do not imply any injury to others than those who practice them, are justly referable to church councils, and it is desirable that churches should concentrate their efforts to accomplish the good they have in view.

RECORD OF CONGRESS.

A LIST OF TEMPERANCE MEASURES SMOTHERED BY THE G. O. P.

What the Administration Did and Did Not Do for the Prohibitionists—A Catalogue That Will Put a Broad Smile on the Face of Louis Schade.

The Fifty-first Congress is Republican in both its branches, and it is supported by Harrison, a Republican president. Seldom has a party been in better shape to carry into laws its professed principles than the Republican party in this Congress. What did this Republican Congress do for temperance, which, according to the national platform upon which its members were elected, it considered as "the chief concern of government?"

The Fifty-first Congress passed three measures touching the liquor traffic which may be construed as in the interests of temperance. They are:

The original package bill. The bill continuing Prohibition in force in Oklahoma until the adjournment of the first territorial legislature; and The bill prohibiting the sale of alcoholic liquor in army cantons situated in Prohibition states.

The first was a measure necessary to preserve the integrity of license as well as Prohibition laws. The second was an act of plain justice to the people of Oklahoma, continuing in force the law of that territory till its citizens should have an opportunity to legislate for themselves; the third, a measure to prevent the United States government from further violating and outraging, in one particular, the laws of the Prohibition states, and gradually conceding only after the most strenuous demands of the citizens of those states.

This Fifty-first Congress, standing upon the platform of temperance as "the first concern of government," smothered or refused to pass a large number of bills demanded by the temperance people, irrespective of party. Here is a list of some of the measures which this Congress has refused to pass, showing by whom they were introduced and what became of them:

BILLS WHICH FAILED TO PASS. For prohibition of the liquor traffic, introduced by Congressman Taylor, April 4. Smothered in committee of the whole. For a special election on Prohibition in the District of Columbia, introduced by Senator Clegg, March 18. Smothered in the committee on the District of Columbia.

To prohibit the manufacture and sale of liquor in the District of Columbia, introduced by Senator Platt, Feb. 10. Smothered in the committee on the District of Columbia.

To prohibit the manufacture and sale of intoxicating liquors in the District of Columbia, introduced by Congressman Dingley, Feb. 15. Smothered in committee on alcoholic liquor traffic.

Joint resolution for Prohibition amendment to the constitution of the United States, introduced by Senator Blair, Dec. 4. Reported by committee on education and labor.

To prohibit government requiring special tax or license to be granted to liquor dealers in states having Prohibition laws, introduced by Senator Moody, Dec. 8. Smothered in committee on education and labor.

Providing that the payment of duties on imported liquors shall not authorize their sale in Prohibition territory contrary to law, introduced by Congressman Dingley, Dec. 18. Smothered in committee on education and labor.

To prohibit the granting of liquor licenses within one mile of Soldiers' Home in District of Columbia, introduced by Senator Edmunds, May 28. A bill similar to the above, introduced in the house by Congressman Wright, was reported favorably by the committee on the District of Columbia, but was not reached in the house.

To prohibit manufacture and sale of intoxicating liquor in District of Columbia, introduced by Congressman Cushman, Feb. 21. Smothered in committee on alcoholic liquor traffic.

High license bill for the District of Columbia, introduced by Senator Ingalls, May 15, referred to committee on District of Columbia, and not reported.

Joint resolution authorizing the president to form alliances with foreign nations for the suppression of the liquor traffic with the natives of Africa and the islands of the Pacific, introduced by Senator Frye, June 4. Smothered in committee on foreign relations.

Joint resolution similar to foregoing, introduced by Congressman Morse, June 4. Smothered in committee on alcoholic liquor traffic.

To prohibit exportation of liquors to Africa and the islands of the Pacific, introduced by Senator Blair, June 8. Smothered in committee on education and labor.

To prohibit the sale of intoxicating liquor as a beverage in the military and naval reservations of the United States, introduced by Senator Hale, Aug. 12. Smothered in committee on military affairs.

To prohibit the importation, exportation and interstate transportation of alcoholic beverages, introduced by Congressman Taylor, Sept. 18. Smothered in committee on alcoholic liquor traffic.

A similar measure introduced by Senator Blair was smothered in the committee on education and labor.

To prohibit the manufacture and sale of alcoholic liquors in the territories, introduced by Senator Blair, Sept. 17. Referred to committee on education and labor.

Requesting the president to appoint an international conference to take measures to suppress the slave trade and liquor traffic with uncivilized nations, introduced by Senator Blair and ordered to lie on the table.

A resolution by Senator Platt to close the illegal saloon in the senate wing of the Capitol. The committee on the alcoholic liquor traffic, which the representatives of the liquor men call "a Prohibition committee," reported only two bills during the entire session of Congress—an original package bill, and the bill for the appointment of a commission of inquiry.—Voice.

Democrat's Victory.

Temperance was the majority, but the Prohibitionists who stood loyally by the whole ticket are the ones who are to be congratulated. The well known philanthropist, W. Jennings Demorest, was the candidate for mayor. He knew that the tremendous pressure from the delinquent preachers of the city, who were attempting to kill Temperance by allying themselves with the corrupt "outs," would be likely to induce the Prohibition vote for mayor. He therefore went to work energetically to make votes for the balance of the Prohibition ticket. The result is astonishing. He not only holds our old vote, but increases it from 778 to 978, while the regular Prohibition party gain may be indicated by the increase in Mr. W. T. Wardwell's vote. When he was the Prohibition candidate for mayor in 1888 he polled 882 votes. This year, as candidate for comptroller, he polled 1,648 votes, the highest point ever reached by the Prohibition party in New York city.

Make Scrap Books. At a meeting of temperance workers held recently it was decided to make scrap books composed of clippings from the daily press in which are detailed crimes and deeds caused by the use of alcohol. These are to be left in public resorts, with the hope that they may have some influence in the temperance crusade.

This is a good idea, and if properly done should accomplish much in the way of education.

Build a Christmas Cake.

I have all the materials for its construction, from the foundation to the finish. Also a full line of Fresh groceries, Fruits and Candies. S. K. COZINE, Corner High and Broadway. nov22-tf

Hay for Sale, and Grass for Rent.

I have fifty tons of the very best pure timothy hay, that I want to sell, and which I will deliver in Lexington, and one hundred acres of good bluegrass, elegantly watered, that will be fine for winter grazing, that I want to rent. tf CHARLES C. MOORE.

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We have ever shown. Underwear for Men at 20, 25, 45, 48, up to \$1.24 each.

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Hosiery, all prices and grades. White Blankets, 75, 85, \$1.00, \$1.25, up to \$10.00 a pair.

Bed Blankets, all wool, at \$2.50 pair. Full line of Comfortablest lowest cash prices.

Have just added a full line of Ladies' Black Dress Goods. Flannel and Cloth Cloaks. Infants and Children's Cloaks.

"Nellie Bly" Caps at 50, 65, 95, to \$1.50. Belting, Gloves, Kid Gloves, Cashmere Gloves, &c.

Clark's cotton, three spoons for 10 cts; Sewing silk at four cents per spool; Needles and Pins at one cent paper.

J. D. PURCELL.

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Charles L. Moore
Editor

ADVERTISING RATES.

	First Column.	Second Column.	Third Column.	Fourth Column.
One Year, 52 insertions.	\$10.00	\$8.00	\$6.00	\$4.00
Six Months, 26 insertions.	\$5.00	\$4.00	\$3.00	\$2.00
Three Months, 13 insertions.	\$2.50	\$2.00	\$1.50	\$1.00
Two Months, Eight insertions.	\$1.50	\$1.00	\$0.75	\$0.50
One Month, Four insertions.	\$0.75	\$0.50	\$0.37	\$0.25
Three Insertions.	\$0.25	\$0.16	\$0.12	\$0.08
Two Insertions.	\$0.16	\$0.10	\$0.08	\$0.05
Single Insertion.	\$0.08	\$0.05	\$0.04	\$0.02

NATIONAL PROHIBITION PLATFORM

Adopted by the National Prohibition Convention at Indianapolis in 1894.

The Prohibition party, in national convention assembled, acknowledging Almighty God as the source of all power in government, does hereby declare:

1. That the manufacture, importation, exportation, transportation and sale of alcoholic beverages should be made public crimes and prohibited as such.
2. That such prohibition must be secured through amendments to our national and state constitutions, enforced by adequate laws adequately supported by administrative authority, and to this end the organization of the Prohibition party is imperatively demanded in state and nation.
3. That any form of license, taxation or regulation of the liquor traffic is contrary to good government; that any party that supports regulation, license or taxation enters into an alliance with such traffic and becomes the actual foe of the state's welfare, and that we arraign the Republican and Democratic parties for their present attitude in favor of licensed iniquity, whereby they oppose the demand of the people for prohibition, and through open complicity with the liquor crime defeat the enforcement of the law.
4. The immediate abolition of the internal revenue system, whereby our national government is deriving support from our greatest national vice.
5. That, an adequate public revenue being necessary, it may properly be raised by import duties, but import duties should be so reduced that no surplus shall be accumulated in the treasury, and the burdens of taxation should be removed from all foods, clothing and other comforts and necessities of life, and imposed on such other articles of import as will give protection to the manufacturing employer and producing laborer against the competition of the world.
6. That the right of suffrage rests on no mere circumstance of race, color, sex or nationality, and that where, from any cause, it has been withheld from citizens who are of suitable age and mentally and morally qualified for the exercise of an intelligent ballot, it should be restored by the people through the Legislatures of the several States on such educational basis as they may deem wise.
7. That civil service appointments for all civil service offices, chiefly clerical in their duties, should be based upon moral, intellectual and physical qualifications, and not upon party service or party necessity.
8. For the abolition of polygamy and the establishment of uniform laws governing marriage and divorce.
9. For prohibiting all combinations of capital to control and to increase the cost of products for popular consumption.
10. For the preservation and defense of the Sabbath as a civil institution, without oppressing any who religiously observe the same on any other than the first day of the week.
11. That arbitration is the Christian, wise and economical method of settling national differences, and the same method should, by judicious legislation, be applied to the settlement of disputes between employers and employees; that the abolition of the saloon would remove the burdens, moral, physical, pecuniary and social, which now oppress labor and rob it of its earnings, and would prove to be the wise and successful way of

promoting labor reform; and we invite labor and capital to unite with us for the accomplishment thereof; that monopoly in land is wrong to the people, and public land should be reserved to actual settlers, and that men and women should receive equal wages for equal work.

12. That our immigration laws should be so enforced as to prevent the introduction of all convicts, inmates of other dependent institutions, and others incapacitated for self-support, and that no person shall have the ballot in any State who is not a citizen of the United States.

13. Recognizing and declaring that the prohibition of the liquor traffic has become the dominant issue in national politics, we invite to full party fellowship all those who on this dominant issue with us are agreed, in the full belief that this party can and will remove party differences, promote national unity, and insure the best welfare of our entire land.

An Honest Farmer Tells Some Wholesome Facts that a Partisan Editor Withholds.

Harrodsburg has nine licensed saloons, two beer saloons and one wholesale whisky store, from which \$4,850 license is received each year. Yet with all this our jail is without prisoners, other than three trustees serving a short sentence.

HARRODSBURG, Dec. 23, 1890.

Mr. Charles Moore:

DEAR SIR—Enclosed you will find a short notice from one of our town papers, Harrodsburg Sayings.

I have waited in vain for some one more competent to reply to this little piece, but one that contains a great deal that is calculated to mislead the public mind, and to make the impression that the saloon is a blessing rather than a curse.

The reason that I write you is, that we can get justice from no other paper. The other papers suppress all news favorable to Prohibition.

I just want to give a few facts about our town.

The editor of the Sayings failed to say that Circuit Court had just closed after three weeks, and had sent several to the penitentiary and released others on bond, not having had time to try them, one trial alone costing the State over one thousand dollars, and that there is on docket a murder case committed in a bar-room, that has already cost the State a large amount and is not yet through. He failed to state that on a county court day previous, in one of these same bar-rooms, a young man's throat was cut almost from ear to ear, and another young man's skull was almost broken. The pitiful cries of the wounded man brought people from all parts of the town and business of all kinds was suspended.

It is too true that these saloons or sample rooms are placed in the principal part of Main street right beside the most popular dry goods houses, and next door to the bank.

Were I to attempt to detail all the misery that these saloons have caused in the last few months, it would take columns. I have only seen a few copies of your paper, but it has done more to create a sentiment for Prohibition than all the silent pulpits in the country.

I am an humble farmer working in tobacco, and have several friends, young men, that wish to see your paper, and say that if you will send them one sample copy they will certainly, as soon as they sell their tobacco, take it.

This is the first time I ever wrote to or for a paper in my life. You can say in your next issue what you think best; but I feel if I remain silent I would be recreant to the interests of my church, my fellow man, and my God.

The name of one young man who wants your paper is John Woodward, Harrodsburg.

Hoping that you will be successful with your paper, I remain your ardent admirer and co-worker,

J. P. COLEMAN.

As the editor of The Blade, I want to say to you, dear brother, that if that is the first letter that you ever wrote for a newspaper I hope it will not be the last one, but that The Blade may soon again have the pleasure of printing your observations of things. Your style is delightful to me, and the editor of the Harrodsburg Sayings ought to feel rebuked that a man who nukes his living working in the field could so easily and thoroughly expose the manner in which the editor has withheld some facts and printed others, so as to convey a false impression to the interest of the whisky business and against good morals. Set up with him, Brother Cole-

man, and let us hear from you when he does any more of that.

The last time I was in Harrodsburg it was to report a fearful killing that was done by a man who has been honored by your people. On that occasion I saw for the first time one of your most distinguished citizens that I was looking at as he walked the streets. My business as a newspaper man made it desirable for the good of the State that I should see him and talk to him. I started to follow him, and he went into a saloon right in the middle of your business houses and "by a bank," as you say.

You may think the one-sided statement of the whisky question that your paper gives is an exception. It is that way all over the State.

In reading the item from the Sayings, it being printed badly, I read it "Three trustees serving a short sentence." If this were true of some of the trustees of Kentucky towns who license saloons, the country might be better off.

BRO. BARNES

In Suffering for Want of The Necessities of Life—Can We Build Him a "Pink Cottage" in Lexington?

Rev. George O. Barnes, who is known to thousands of people all over the country, is now said to be suffering for the necessities of life at Inverness, Scotland, and of course this means that his family are sharing the privation with him.

I still want that "Pink Cottage" built for him in Lexington, and I wish all the newspapers in the State would publish my plan, and let us see if it can not be done.

Bro. Barnes is a lovely character, and the older I get and the more I know of the man, the more I am drawn to him. This is of course a great concession for me to make, who have written so much against him, though it is true that I have written more for him than any man in the State, unless it be Col. Craddock or Editor Walton of the Interior Journal.

He is certainly peculiar and far out of the usual run of men, but probably I ought not to object to him on that account.

I have perhaps a more than ordinary sympathy for him, because I think his life has been molded largely after that of Barton W. Stone.

Bro. Barnes is now getting along in years, and in the natural order must soon be gathered to his fathers, and his family, that have joined their fortunes with his in a remarkable way, and so as to forfeit all domestic felicity, will soon be left without means of support. It seems to me that if Kentucky ever owed a support, in old age, to one of her sons, George O. Barnes is the man.

I do not want to help to pay for any more brass monuments to men who distinguished themselves in war.

I want to see men honored who are great in peace, and who have said things that softened our hearts and implanted in them the desire to do better.

Mr. Barnes is a man of a high order of scholarship in lines congenial with his special department, and in large cities he has held audiences that crowded opera houses or large churches, for weeks at a time, as Beecher and Talmage have never done, and probably could not have done. For magnetism in oratory he has stood peerless in the pulpits of Kentucky, in modern days at least. In personal purity and in the humility of his religion he stands in striking contrast with some of the clergy that are most conspicuous in American contemporary history.

It is a great reflection upon the intelligence and refinement of the State of Kentucky that such a man as Sam Jones, for instance, should have been able to raid upon this people from time to time, and carry off thousands of dollars with him each time, leaving the State no better religiously, and more than over vitiated in its tastes by the uncouth methods of the man, while George O. Barnes, from all whose thousands of sermons no man will recall to have heard anything impure or unkind, has probably not to-day enough money to buy him comfortable clothing.

Can it be possible that among all the thousands of people whose hearts have melted and poured out at their eyes, under the influence of this wonderful man, there are not enough to buy a sweet little home for him and his family here in Lexington, and to send for him away off to those foreign shores, and bring him here, by force if necessary, and put him in it?

In his religion he has known no partisanship, and the sympathies with this idea should be from any church or no church, miscellaneous.

I would love to hear from all

over the country an expression of his friends as to what they will be willing to give, with the understanding that nothing shall be paid until a sufficient amount has been promised and some suitable person or persons appointed to take charge of the fund and attend to its appropriation.

The Christianity of Christ.

It is a well known fact that the ardent workers in the temperance movement find the grog shops and the churches their chief obstacles. You soon learn to count the liquor dealer and the communicant almost equally out of rank with you in your solitary battle. You must bring your drunkard to the vestry, or he may as well go drink. You must save your "reformed man" in the denomination, or you may collect your library and piano for the club room—as very likely you will—from the impotent world.

I was once present at a touching scene where the sacrament of the Lord's Supper was administered to a crowd of fallen men, struggling for a new life. These poor fellows could not have borne so much as the odor of the sacred wine; it would have set their bodies and souls on fire. Pure water filled the nickel-plated tankard of the communion service. The bread and the water of life were blessed before the wistful gaze of these reverent castaways. The clergyman officiating, an old man who had dedicated his age to the temperance work, and a dozen poor, plain, obscure, unfledged church members in the communicants' seats, were the only representatives of the church of Christ present at a scene which was a matter of intense public interest in the city, and of severe ecclesiastical blame to the temperance people.

It is amazing that we should even have to remind ourselves that with this decline of religious respectability, the Founder of our faith had no more to do than he had with the moral example of Harrod. Christ was the comcomenter of His day: He was the Protestant; He was the Liberal; He was the victim of spiritual independence; He was the faith that rises

"Just to scorn the consequence, And just to do the thing."

His teaching was one thrilling protest against ecclesiasticism. His life was one pathetic plea for religious freedom. He was God and thy neighbor, and follow Me; His command and our duty are in these few simple words. He cut down doctrinism and dogmatism as a mower cuts down thistles. In His insistence on practical holiness there was no room for chatter about creeds. He gave Himself to God and to miserable men. This fervent young rabbi had no time to formulate a "Shorter Catechism."

Fancy, for the nonce, our Lord appointed chairman of the examining committee of a heresy-hunting church to-day. One imagines the eloquent silence with which He would sit out the accepted tests of fitness for membership in His visible church. What does the candidate believe concerning the total depravity of all mankind? Is he aware that he committed the sin of Adam? What are his views upon the eternal damnation of the finally impenitent? Has he faith in the sanctity of immersion? Does he accept the sacrament of infant sprinkling? Test his knowledge of the Trinity. Try his theory of the nature and office of the Holy Ghost. Is he sound upon the doctrine of election? Does he totter upon justification by faith?

Now, conceive it to be the turn of the mute presiding officer to put questions to the candidate. One may imagine that the test questions for religious character would take a surprising turn: Have you a pure heart? Do you love the Lord your God with the whole of it? Explain to us your relation with your neighbors. Are you beloved in your home? Can you control your temper? Do you talk scandal? Are you familiar with the condition of the poor? What are your methods of relieving it? Can you happily give disagreeable service to the sick? How do you bear physical suffering when it falls to your own lot? How many drunkards have you tried to reform? What outcasts have you sought to save? What mourners have you comforted? On what social theory do you invite guests to your house? What proportion of your income do you give to the needs of others? What do you understand by prayer to God? What is your idea of a Christian-like life?

The Christianity of Christ necessitates a personal consecration fanned to a white heat that burns to ashes all the ordinary standards of conduct; involves a religious toleration "all love, and love all

worthy;" requires an estimate of social values absolutely revolutionary to our accepted models.

The time can come, and if it can, must, when the New Testament shall be intelligently adapted to the twentieth century. The time must come, and if it must it can, when spiritual caste shall be the only basis of social rank. If Christ's life means anything, this is inevitable. The imagination falters before the progress of consecrated sociology. The complexity of our age would make it an interesting science to a cynic, and fascinating to an enthusiast. "The night is far spent, oh, householders," said Guatemala, "it is time for you to do what you deem most fit."—New Christianity.

Catholics and Prohibition.

From the Quest.

I beg now to repeat it, the Catholic church has never been and is not in favor of Prohibition. On that subject, as well as on other merely political issues, she keeps the silence of the Egyptian Sphinx. But if Prohibitionists have any desire to see their Catholic fellow citizens, swell their ranks, in order to coax them to do so, they will have to choose means a little different from those which they have so far resorted to. "In this land of liberty we shall not be whipped in."—Card of Rev. A. Boulton, in Marshall and Netzel News.

The above was written in a long letter in reply to some remarks supposed to have been made in a recent speech of Rev. F. Lynch, at Cameron. We will merely say for the latter gentleman that he was misquoted and did not make the remarks that some one has told Rev. Boulton he did.

As regards the Catholic church, however, this much can be said:—it is stronger in temperance sentiment to-day than ever before, and its total abstinence societies are stronger than at any previous time in the history of the church, while the Pope himself has pronounced a benediction upon them. Further, some of our noblest and strongest advocates of Prohibition and even of the Prohibition party, are to be found in the Catholic church. Among them is that grand man, Father Mahony, of Minnesota, who has given hundreds of dollars to the Prohibition party and who confined himself to the bare necessities of life to save money for this great work. In 1888 he wrote the following:

"At every turn I am coming on priests—the very foremost among us—the men who will be bishops by-and-by—who declare themselves converted to Prohibition and going to vote the Prohibition party ticket; for instance, the President of Archbishop Ireland's Theological Seminary and College, the Professor of Theology there, and pastors of some of the principal parishes of the archdiocese. They recognize that the Prohibition party is just the thing, the only thing to bring to a full stop the drink evil—and they recognize this as the worst foe of the Catholic church. The church only wants to save souls, and in doing this it has already to meet unavoidably, plenty of opposition in the natural and ineradicable passions, the temptations common to man. So the good priests, those who want above all things to co-operate with God and the Church to benefit men's souls—are delighted to think of this 'worst but to the work of the Holy Ghost,' as Cardinal Manning calls the drink traffic, effectually put out of the way."

And it is not only Irish-American and American priests that feel so, but the pious German priests and laymen, also, are coming over to us, and will be, by '92 a great force.

Only let the claims of Prohibition be put before the Irish-Americans and the other Catholics in a way worthy of it and of them, and all their tender feelings for the old land, and their enthusiasm for the glory of America, all their unequalled combining of the largest tolerance and even tenderness for the beliefs of others with the strictest devotedness to their own, all their chivalrousness, purity and loyalty to God and to all power that is from God, truly, will make them be not only voters for Prohibition, but its most earnest and effective guardians."

Archbishop Ireland, too, who is to-day recognized as one of the greatest, if not the greatest orator of the Catholic church in America, spoke the following burning words which have rarely been surpassed in eloquence:

"Foremost among social questions demanding our attention I place temperance; for I am not afraid to say there are few other questions relating to social welfare as important as this, or which are more intimately allied with it, and need not for their own solution seek from it countenance and aid."

Alcohol damns to horrid misery innumerable victims. It flatters and caresses to distract the prey

from its perils, and, meanwhile it sinks its fangs into palate and stomach, to create an irritation which its own fluid alone can temper; it shoots its venom through every nerve, which in ceaseless vibration will afterward clamor for a renewal of its fatal touch. The craving for alcohol, begotten of alcohol, ever waxes stronger; the moment comes when it is a wild passion, a fierce madness. It commands and obtains the most fearful sacrifices. In slavery to it woman forgets honor; the father in hellish laughter casts to the vendor of liquor that solitary dime that would stave the starvation of the child; the husband pawns the dress of the dying wife. The power of alcohol is mysterious. The muscular giant crouches in terror before its shrine, youth yields up freshness of mien and hopes of fortune, and mocks for its sake a mother's and a bride's love. Old age at its bidding puts on the garment of idleness and closes its earthly journey in disgrace and sin. Piety does not withstand the fury of its breath. The very cedars of Lebanon have been laid low, the royal oaks of the forest have been uncrowned and flung into the deep valleys of ignominy and death.

Read for a week the daily papers; what frightful frequency there is in the statement following reports of accidents, quarrels, murders, crimes, divorces, misfortunes;—liquor was there! Every morning the police calendar is black with names of men and women arrested for drunkenness. The careful investigation of the Bureau of Labor in a large American city, Boston, results in the declaration that eighty-four per centum of all crime brought before its tribunals was the direct or indirect fruit of alcohol. The Chicago grand jury made this ominous report: "We find that in every case of murder or manslaughter, except one, the cause leading to the crime came direct from the saloon." All studies of American political economy force upon us the conclusion that poverty would scarcely exist, were it not for drink, and yet our relief societies are overburdened with demands, our eleemosynary institutions are crowded, and our tramps number legions. Ask employers in factories and mines—they will say how often men are idle from intemperance, and how when pay-day comes half the wages drift into the tills of the saloon-keepers.

With all religions and moral means is there not room for law? Is it not the duty of the State to enact law and enforce it? Law gives most valuable aid to morals and to religion. It is of itself a teacher by holding up to public gaze a right rule of conduct, and its sword of justice does much in quickening the moral conscience within us. Law will not create virtue, which must have its roots in the innermost soul. But it will remove temptations from virtue's way, or at least reduce their violence. Tell me not that temptations to drink shall remain. The temptations to drink to-day set before the people, especially before the weaker and poorer portion of them are dreadful in their deadly power and it is neither charity to fellow-men nor justice to society to permit them. These are evils and incentives to evils in presence of which moral and religious means are utterly powerless. Law can do something. May we invoke its aid? What else but law will arrest the aggressiveness of the traffic? What else but law will curb its political audacity?

These burning thoughts are as true as anything can be. Catholics and Protestants are alike ruined by rum, and we invite them all to join with us under the white banner of Prohibition and to use this "strong arm of the law" to protect our helpless women and children from this awful monster of evil that is stalking through our land.

CATHOLICS AND PROHIBITION.

What the Editor of the I. C. B. U. Journal Says About the Position of That Church.

PROHIBITION NOT CONTRARY TO THE DOCTRINES OF THE CHURCH—THE CHURCH WILL NOT LET HER CHILDREN BE DESTROYED BY RUM. Editor The Quest.

PHILADELPHIA, Nov. 12, '90. Your remarks concerning "Catholics and Prohibition" deserve a sustaining word from all Catholics who are Prohibitionists of the rum traffic. Protestant Prohibitionists should not think Catholics, as such, are opponents of Prohibition, or that any who are Prohibitionists are the less dutiful Catholics. Of course the Church has not declared in favor of Prohibition any more than it has any "other political

issue," as Father Boulton says. She has not even spoken obligatorily on the question of Total Abstinence save as to those who are in the ranks of the excessive drinkers. She commands temperance, and if all her children heeded that no total abstinence societies would exist or be necessary. She has spoken encouragement to total abstinence, she has blessed their efforts, and the present Pope has advised "the priests to be models of total abstinence; not of temperance, but of total abstinence, mind you."

As regards the liquor traffic, she is almost on the verge of even Prohibition. The last Plenary Council of Baltimore surely spoke hard and condemning words of the traffic. It urged pastors to advise Catholics "to abandon the traffic and choose a more honorable way of making a living." Her words from the Council of Baltimore are the basis of my belief in the rightfulness of prohibiting the traffic.

For surely the business my church has condemned, and the only one she has publicly declared she does not want her children to be in, is the very one I should not, as a Catholic citizen, uphold by my vote, apart from my obligation as a pledge abstainer "to discontinue the cause and practice of intemperance."

Protestant Prohibitionists have never tried "to whip in Catholics to the support of Prohibition." They cannot even whip in Protestants. It is neither a Catholic nor a Protestant question. If it were Protestant, in most States Protestants could carry the measure.

I have been an avowed and publicly known Prohibitionist for years and have let no one among Catholics pass me in upholding it, as my paper, the I. C. B. U. Journal is evidence. I know the favor with which Prohibition is regarded by a great number of Catholics, and I know the progress it is making among Total Abstinence, especially.

Catholics have but to be shown that Prohibition is not contrary to any dogma or law of the Catholic church, and that it can be maintained on Catholic principles, and they can be won to it, for "whipping them into" any cause, cannot be thought of. Nothing is such an evil to the Catholic church as rum. Nothing has so injured her in this country. Nothing has caused the loss of so many of her adherents. Nothing has made so many unfaithful to her as rum. Her great enemy in this land is rum. Protestantism and infidelity are but slight obstacles in her path of progress to that rum. She blesses in a special manner all who have pledged themselves against its use, even.

Her head, Christ's vicar on earth, has advised, in a special letter to the clergy of this country, her priests to be "models of total abstinence," and she has advised Catholic rum dealers to abandon the business. What more can she do? She will do what is needed for the salvation of souls. If her warnings and advice are not heeded she will, as her Divine Founder drove the profane of His Temple out, she will speak commandingly.

God is not going to let this land be desolated and the people destroyed. He has given this land to the people. Here all the problems agitating mankind will be settled, and rightly settled to the people's good.

Here, above all other lands, our Catholic church enjoys the fullest freedom to do her work for the people's good. She is the church of the people. She is the church of the future of this country, and she is not going to see her children torn from her by rum and not strike rum. She is not going to see countless thousands of good living non-Catholics kept from coming to her arms because the rum-ridden lives of so many who call her mother shame her and blacken her fair form and obscure her beauty from those who seek the soul-sustaining balm which she alone possesses.

In this spirit we Catholic Prohibitionists work for the salvation of souls and the good of our dear country—for "God, home and native land." May God give us all courage for the battle we are in. Fraternally,

MARTIN I. J. GRIFFIN.

What Somebody Else Says About Them.

[From The Prohibitionist.] "We constantly read of what the Christian Church is doing and has done for the advancement of Christ's Kingdom. We know of no man of intelligence who does not admit the rightness of prohibition of the liquor traffic. The election returns show 96 per cent. at least of church membership and ministry voting for its perpetuation. Our acquaintance with infidels and skeptics is a limited one, but at least 25 per cent. of all we know vote the Prohibition ticket, and we have never heard of an advance any reason for so doing but the one of right and morality. Shame on the Christian Church!"

Thanks, Good Friends.

I do honestly and sincerely wish the whole world "A Happy New Year."

Never in my connection with journalism have I had such reason to be grateful to my fellow countrymen as I have on this the 30th day of December, 1890.

My last issue asked the people to pay me or send me word that they intended to do so, or that they did not intend to do so, and that I should be thankful in any event.

I have gotten only one or two orders to discontinue my paper, while people from a distance have sent me their money, and on the street here they have handed it to me, and all with compliments that are exceedingly flattering.

Beside this I have a good big hunk of money in the Second National Bank, and plenty of credit when that gives out, and more money coming. Cashier Nicholas is requested to tell any body about my status there, who asks him about it in the proper way.

I have just received money from Lexington, Harrodsburg, Georgetown, Mortonsville, and Winchester, and will send new papers to Pennsylvania, Indiana, and Great Crossings, Ky.

Wants News in the Blade.

HARRODSBURG, Ky.,

December 26, 1890.

C. C. Moore, Esq., Lexington, Ky.
Dear Sir:—Enclosed find my check for \$2 amount of subscription to Blue Grass Blade for one year. Ought to have sent the money earlier but simply neglected it.

I don't exceedingly whether your method of dealing with the liquor question will eventuate successfully, or that any newspaper can thrive financially or otherwise that is handicapped with Woman Suffrage.

Can't you sell that hay crop, rent out the grass land and with the proceeds add a few more pages or columns of local and general news to the Blue Grass Blade.

Very truly,

JNO. L. CASSELL.

Dear Brother:—My advertisement has assisted me to sell nearly all of my hay and to rent my grass. Some good people like yourself have asked me to put news in my paper. I could not compete with the daily papers in this. My paper goes far and near, and many of its readers would not care for our local news, and nine-tenths of them take it for the Prohibition in it. I'll bet you \$2 that you will be a Prohibitionist if you read it a year.—Ed.

Wants the Blade And the "Rational View."

WINCHESTER, Ky., Dec. 27.

Mr. Charles C. Moore, Editor Blade:—Enclosed find check for \$2.50 for your most excellent paper for the interest of Prohibition and your book the "Rational View." I have been a Prohibitionist from away back, and I am willing to pay my way and fight for it.

Yours &c.,

I. N. MASSIE.

If you will take this check to my nephew W. D. Nichols, of the Second National Bank, you will have no trouble in getting it collected.

"Old Virgin Never Tire."

RICHMOND, Va., Dec. 26, '90.

Dear Moore:—Last March, I think it was, the Richmond Times published an editorial reflecting upon the Prohibitionists, and quoting the passage of scripture that tells of Christ changing water into wine at Cana of Galilee, and advocating high license as the proper thing in the case. My brother Preston H. Cutler, replied, but his reply was never published. Again in April, an item from the Star of New York was published in the Times, to which my brother made this reply.

Editor of the Times,
Dear Sir:—Last week the following from the New York Star was published in your paper, and I take it, with your approval.

WOMEN AS POLITICIANS.

A wholesome regard for the laws, no matter how objectionable it may at the moment seem to the individual, is the essential attribute of a good lawmaker and a good citizen. If there is something inherent to sex that distorts the moral and mental sense of these women crusaders and renders them incapable of comprehending the limitations and the burdens as well as the privileges of law, then there is little to hope for in the introduction of the feminine element into politics.

Why didn't the Star and Times have some words of wholesale re-

buke for the lawless liquor seller?

Why pour out the vials of your wrath upon the suffering, heart broken mothers and wives, driven to desperation by these law-breaking rum traffickers? Is it because the liquor-saloons have a vote, and are an important factor in politics, while the women have no voice in the government which taxes them and subjects them to humiliation and sorrow by licensing the sale of intoxicating liquor? "A wholesome regard for the law is the essential attribute of a good law-maker and a good citizen." Are liquor sellers, as a class, good citizens?

A line, just a line, please, The Times, about those whisky sellers, who violate the law! Don't these men, as a class, violate the law? Don't they sell on Sunday? Don't they sell to minors? If they don't they are *terribly* slundered! Did not Judge French four years ago, summon before him, the liquor sellers of Manchester, and tell them that it was an open secret that they had constantly violated the law?

If the introduction of the feminine element into politics, would be an awful calamity, pray tell us, what about the introduction of the liquor selling element into politics? "A wholesome regard for the law is an essential attribute of a good citizen." Take that for a text, Mr. editor, and illustrate it by the whisky-sellers!

Respectfully,

P. H. CUTLER.

Like the others, this communication never received any notice; was never published!

We need a strong Prohibition paper in our city, edited by a man like yourself, J. W. Sawyer and P. H. Cutler, who fear God, and not man; who love their fellow-men and the truth.

Yours truly,

L. A. CUTLER.

HAS A KIND WORD

For Silvertung and Brother Dudley, but Leaves General Atherton Out in the Cold.

GEORGETOWN, Ky., Dec. 29, '90.

C. C. Moore, Esq.

DEAR SIR:—Enclosed I send you two dollars to pay for The Blade one year.

When it came, supposing it was merely a specimen copy, and upon my failure to send the money it would stop itself, I still received it merely by way of suffering, not knowing how soon the paper itself would cease to operate, and you must pardon me, Charley, when I tell you I was fearful you would say or do something that would wound the feelings of some of your readers, not supposing for a moment that you would be after Col. Breckinridge, Dr. Dudley, and Mr. Atherton, as common enemies to Prohibition or temperance.

I trust you will not for one moment entertain such a conviction.

When the Prohibition party came to the determination to run Congressional candidates, I wrote to Col. Breckinridge to know if he would not consent to accept our nomination, and advocate the principles of Prohibition, and save us from hunting a new man, but I received no answer from him. A short time afterwards, however, he came to Georgetown and I met him on the street, when he informed me he had received my letter, but he said he hardly knew how to answer it, that there was really no better temperance man than he was, but that the whisky question was a very difficult one to handle, and if I correctly understood him, no man was more anxious to put and end to the thing than he, if he could only see where or how to take hold of it, but for the life of him he could not see what was best to do to get rid of it.

Subsequently, when some gentleman introduced a measure in Congress to prohibit the introduction of unbroken packages into States that were opposed to it, I took the liberty of writing the Colonel that I thought he would be rendering acceptable service to a good cause by aiding in the passage of the law, but again I failed to receive any answer, but upon reading the papers I found he was opposed to the law and voted against it. Perhaps the Colonel thought its passage would do more harm to the good cause of temperance than good. If so, who can blame him for voting against it? and who can blame Dr. Dudley for voting for him, even if he did vote for Fisk for President some two or three years before? Perhaps if the Doctor will read carefully Mrs. Henry's address to the Constitutional Convention, he will see less objection to Woman Suffrage and Woman's Rights. But we must exercise patience with these distinguished gentlemen; perhaps they will soon be with us.

Respectfully yours,

MILTON STEVENSON.

Will You Have a Chair.

The Loyal Temperance Legion wishing to show their appreciation of the kindness extended them by the Y. M. C. A. will at their next social Thursday evening January 8th serve refreshments, the proceeds to be used in purchasing chairs for the Y. M. C. A. Gentlemen will be charged 10 cents at the door. Ladies free.

He Likes It.

GEORGETOWN, Ky., Dec. 29, '90.
C. C. Moore, Esq., Lexington, Ky.:
DEAR SIR:—Enclosed you will please find my check for two dollars. I like The Blade very much. You write as if all you say starts at your heart and comes off at the point of your pen. I hope you will continue the publication of the paper.

Yours truly,

JAMES B. FINNELL.

Committee on the Convention.

116 East Maxwell Street,
Lexington, Ky., Jan. 1, 1891.
Mr. Charles C. Moore, Editor.

DEAR SIR:—Being confident that it is pretty generally known among the members of the State Executive Committee, that a call will be issued by Chairman Harter at an early date, for a conference to be held either in this city or Louisville, ("the place not yet determined.") for the benefit of others who would like to know the object of the call. I will mention only a few things that must necessarily be considered. The first and perhaps the most important will be the completing of the State fund, which must be done before an organizer is secured to do the work. Another, that is very important and much needed, is the State organ. Think Lexington a good place to establish our new department, and with some little change in the management of The Blade, I will gladly recommend it as the State organ, and should this recommendation meet the approval of the Conference, of course it would necessitate the enlargement of The Blade, so that news of interest from other sections of the State could receive attention as well as the news at home.

Then I recommend some changes in the State Executive Committee, not because I believe that the present committee has been inefficient or negligent of duty, but because they are too much scattered, and that it prevents them from meeting and conferring on matters of importance to the party throughout the State.

I believe the committee should meet as often as once each month, and plan for future work. Other things of value to the party will come up for discussion. I hope these suggestions will be carefully considered, and that the Conference will be largely attended by the representative party men, who will make the necessary sacrifices to be present at the Conference. I am very truly yours,

G. M. BROOKS.

I Took it Like a Little Man.

HARRODSBURG, Ky., Dec. 29, 1890.

Charles C. Moore, Esq.

MY DEAR SIR:—We are approaching the termination of another year of struggle in a great cause, and I am glad to hear that you are doing so well. I have five dollars on stock, which you transmitted to me some weeks ago.

I presume it was sent because my friend, George Handy, had sent you some funds—but he refused to permit me to receive them, and I sent you five dollars on payment of my share of the stock, and should you be unwilling to receive it on that claim, I beg that you will keep it and use it in the cause you are advocating.

We have before us a long, hard contest, and whether I shall live to be at the funeral oration you may deliver over the saloons, I do not know, but I hope you may survive to officiate on that occasion.

With Christmas greetings and best wishes,

Truly yours,

O. S. POSTON.

[Brother, when I die, I want to go right where you go. I don't care where in the thunder it is.—Enron.]

Turn the Guns On Gen. Atherton.

Wildwood, Ky., Dec. 28, 1890.

We are all O. K. here, Brother Moore, and I am going to take the liberty of suggesting that as you have your artillery playing on the strongest fort, viz. Commander-in-Chief John Atherton, of the enemy, that it be kept right there, as you have already settled all the smaller fry.

Yes sir, Gen'l. Atherton is in my opinion the figure-head for the entire force of Prohibitionists to turn, their guns upon. "A little more grape" and we will have him.

And the bright morning may find you and yours as well and happy as it leaves me. I am and ever hope to be your true friend.

W. W. GODDARD.

Bless Your Dear Heart.

LOUISVILLE, Ky., Dec. 30, 1890.

Mr. C. C. Moore, Editor Bluegrass Blade:—Dear Sir:—I herewith enclose to you five dollars, being one dollar for your book which you will please send to me, and four dollars for two years' subscription to your paper the Bluegrass Blade.

I am already a subscriber, and think I am paid up to sometime in February. I think the name of your book is "The Rational View."

Very Respectfully,

Your Well Wisher,

N. E. COE, 7th and Oak, Louisville, Ky.

Sorter Likes It.

MORTONSVILLE, Ky., Dec. 27, 1890.

Mr. Charles C. Moore,
DEAR SIR:—I have been getting your paper for some time. I know not how long and I will enclose my check for \$1. If I am entitled to any more papers for it let them come, if not cancel my name and oblige. I have enjoyed the paper and do not want it for nothing.

Very Respectfully Yours,

J. A. DAVIS.

Col. Gillman is Solid With Der Perlice.

Monday Morning Dec. 23, 1890.
Editor Moore:—It would have done you some good to have witnessed how nicely the city street hands cleaned the snow off of the pavement in front of Colonel Gillman's saloon on the corner of Mill and Water streets this morning.

AXONYMOUS.

NEW T STORE.

—CHOICEST—

Teas Coffees & Baking Powder

China, Glassware and Queensware

Given as Premiums to

PURCHASERS.

Goods Delivered Free of Charge.

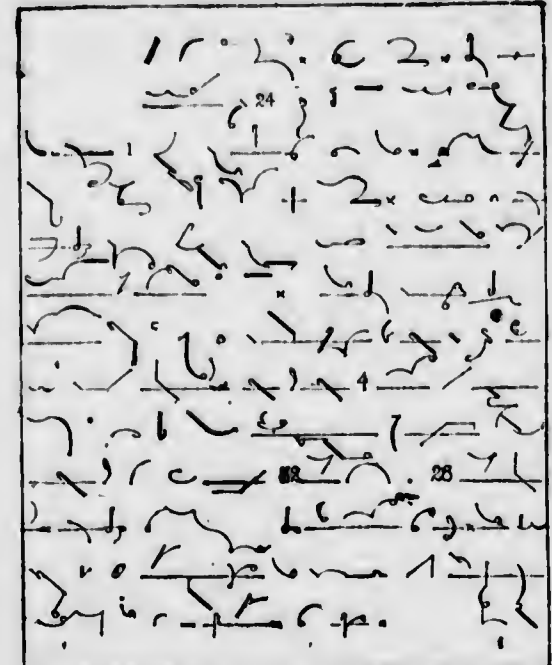
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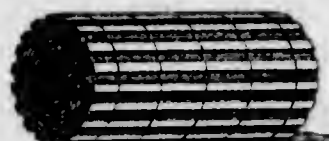
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Goods Sold on Weekly or Monthly Payments

51 E. Main St., Lexington, Ky.



Beatty Fence.

I have as a farmer used the following varieties of fencing: stone, post and rail, plank and post, barbed wire, linked wire, Virginia worm, picket and runner, and three kinds of wire and picket fence, including the "Beatty fence," made by D. H. Beatty, Prohibitionist and crank of this city, and I hereby testify that in a half dozen of the most important elements it is the best fence I ever saw.

Sworn to, on the Dictionary, by me this October 1, year of our Lord, 1890.

CHARLES C. MOORE,

Prohibitionist and Crank.

JOHN T. MILLER,

WHOLESALE AND RETAIL DEALER IN

HARDWARE, IRON, STEEL, NAILS,

Belting, Packing, Lace Leather,

CUTLERY, GRATES, &c.,

22 WEST MAIN STREET,

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NEW FALL GOODS!

CASSELL & PRICE,

Are Head Quarters for Everything New and Stylish in the Dry Goods and Notion Line.

ELEGANT DRESS GOODS,

NEW STYLE CLOAKS,

Underwear and Hosiery, Blankets, etc.

All of which can be had at the very lowest prices, as they never allow any one to undersell them.

LOCATION, 16 & 18 WEST MAIN STREET.

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FRUITS POULTRY AND VEGETABLES.

Special attention paid to Country Produce. Telephone call 177

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All the New and Nobby Styles

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A FEW SPECIALTIES:

OUR CELEBRATED ENGLISH CRAIN WALKENPHAST \$2.00, \$2.50, wear like iron, keep the feet perfectly dry.

OUR KANGAROO, CALF AND HEAVY CALF SHOES are calf lined, have extra Tap Soles, \$4.00, make elegant shoes for heavy wear.

Our stock of Mens' Shoes is complete from the highest to heaviest.

COME AND SEE OUR ASSORTMENT AND PRICES.

S. BASSETT & SONS,

30 EAST MAIN STREET

The Cheapest place in the City to Purchase

DRUGS, TOILET ARTICLES,

Pens, Paper and Stationery of All Kinds,

—IS AT—

EDGAR'S PHARMACY,

70 AND 72 EAST MAIN STREET

All Electric Cars Pass the Door.

T. G. CALVERT,

23 EAST MAIN.

Has received the largest and most complete stock ever brought to Lexington,

WATCHES, - DIAMONDS,

Solid Silver Plated Ware, French & American Clocks, Bronzes, & Fancy Goods,

Sole Agent for the celebrated Agasiz Timing Watch, Diamond setting a specialty. Fine Timing Watches repaired and warranted.

FINE TAILORING

FALL 1890

We have just opened and are now displaying the handsomest line of Foreign Piece Goods we have ever shown.

We have greatly increased our facilities for fine work, and can show you as handsome and stylish garments as any made in this country.

Look through our stock and place your orders early before the fall rush comes.

All work turned out promptly.

Wilson, Hunt and Co,

WHITE HALL.

BAKER & BROS.,

No. 12 NORTH LIMESTONE ST.

Manufacturers and Dealers in

Carriages, Buggies, Phaetons etc.

Repairing promptly done, and on reasonable terms.

They are also agents for FRAZER CELEBRATED CARTS. We also have a stock of PONY CARTS on hand.

COME AND SEE US.

BAKER and BRO.

DIVORCED.

Prosthetic dentistry, separated from operative dentistry.

They do not belong to each other and should not "keep company."

A Prosthetic Dentist is one who gives his whole time to artificial teeth, leaving the filling to be done by operative dentists.

I take all impressions, and do all work, myself, thus avoiding all risk. My charges will be as light as I can afford to make them. Months differ more than do faces—no two being alike, therefore, no fixed price can be given, (until after an examination).

Teeth made on any material which patients may prefer. I did all the plate-work, for the late Dr. S. Drigg's, during a period of twelve years. I did all of Dr. R. J. Porro's work, whilst he was in Lexington, and have made thousands of sets of teeth, for other dentists.

Confining myself, exclusively, to the prosthetic branch of dentistry, I will, of course, do superior work.

Cleaning, extracting, and straightening teeth, are included in my specialty. No charge for "misfits". Office and laboratory in Johns Building, directly over Mrs. Senon's "Manicure Parlors". Entrance on Walnut Street, opposite Government Building.

F. B. BOSWORTH.